

**THE SECRETE OF SE-
CRETES, CONTAINING THE**
most excellent and learned instructions
of *Aristotle the prince of Philosophers:*

which he sent to the Emperour, King A-
lexander: very necessarye and profitable
for all manner of estates and degrees.

With some instructions in the
ende of this booke, touching
the iudgment of Phi-
sognomie.

Lordes and maisters, wise and honourable,
Of this said booke make oft a looking glas:
For ye that find it good and profitable,
With wisdom to bring your wits to passe:
Take your intent, as the author was,
Which grounded it on right hee meant,
Counselling you to lye in equite.

PRINTED AT LON-

don by *W. W. Williams* for An-

thony Wilson, dwelling in

Pauls Churchyard at

the signe of the

Sunne.

(C)

1572

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The Prologue of a
Doctour, in recominendation of
Aristotle, the pryncce of phy-
losophers.

STEPHENSON



Almyghthe saue our king,
and the glozy of all his friendes,
and confirme his realme in the
faith of God. And cause him to
raigne in theraltation, praise, &
honour of his people. I which am seruaunt
to the king, haue put in execution the worke
of his commaundement, in getting a booke of
good maners to his gouernaunce. The which
booke is called the secreete of secrets, made by
the pryncce of philosophers Aristotle the sonne
of Mahonnet of Macedony, to his discipule the
Emperour Alexander sonne of Philip, king
of Macedony, the which Alexander had two
crownes. This sayde booke, Aristotle com-
plied in the aloneffe of his body, bycause that he
might no more trauaile nor ryde to doe suche
busynesses as Alexander had put into hys
charge. For Alexander had made him go-
uernour and mayster aboue all other, bicause
he was a man of very good counsell, of great
clergie, and subtyll vnderstanding. And in-
cessantly studied good and gracious maners,

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and sciences spirituall, contemplatiues, and charitables. He was a wise man, and meeke, louing reason and Justice, and euer reported righteousnesse and truthe. And therefore many philosophers repute him of the number of prophetes. And saye that they had founde diuers bookes of the Grekes, which god had sent hym by his most excellent aungell, saying to him: I shall make thee to be called in the worlde more an aungell than a man. And wise ye, that Aristotle dyd in his lyfe manye sygnes, whiche were straunge in workes and meruels, which were to long to be accopted. Before his death he did many straunge workes. Wherefore, a religion and company peritadic, sayd and helde opinton, that he had ben in heauen, in likenesse of a Doue of fyre. And as long as he lyued, Alexander ouercame all the worlde thzough his counsell. And all landes by the fame of him, were put vnder the imperiaall commaundement, and in lykewise they of Perce, and Araby, and there was none that durst gaynsay Alexander in worde nor dede. And the sayd Aristotle made many goodly epistles, for the loue that he had to Alexander, and for to cause hym to knowe all the secretes, he made an eppistle here vnder written, the which he sent to Alexander. And when Alexander had ouercome the realme of Perce, and set the most of them in his prisons,

sons, he sent an epistle to Aristotle, which followeth.

¶ An epistle that Alexander sent to Aristotle.

Doctour of Justice, & right noble philosopher, we sygnifie to thy high wisdom, that we haue sent in the realme of Perce many men, which abounde greatly in reason, and vnderstanding, subtyl and penetratife. Wherfore, all we haue intention to put the to death. Howbeit, as thou seemest best signifie vs by thy letters.

¶ An epistle that Aristotle sent to Alexander.

If thou can moue and chaunge the ayre from the earth, and water, and the ordinance of thy Cities to accomplishe thy pleasure: if thou can do it, ceasse of, and do it not, but governe them in thy goodnesse, and exalt them in benignitie. And if thou do thus I hope with the grace of God, that they all shall be thy friends, to all thy good pleasures and commaundementes. And for the loue that they shal haue in thee, thou shalt peacefully raigne ouer them in great victoꝝ. And when Alexander had read this epistle, he dyd after

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his counsell, and they of Perce were moze obedient to him than to any other nation.

¶ The Prologue of a doctour named Philip, that translated this boke into latine.

Philip, that translated this booke into latine, was a chyilde of Parys, and was a very wise interpreter & understander of languages, and he sayd thus: I haue not knowen nor seene tyme, that the philosophers haue holden, or haue bene accustomed to helpe or to make all workes or all secretes, but that I haue sought, nor haue knowen by no man by whom I knew, that he had knowledging of the scriptures of Philosophers, but I haue visited him vnto the tyme that I came to the knowledge of counsell, by which was Esculapideus, and a man solitary, and of great abstinence, and very wise in philosophy, to whom I creked me diligently, requiring him that he woulde shewe to me the scriptures of the knowledge of the sonne, the which he gaue vnto me, with a ryght good wyll. And surely I founde as much as I desyred, and all that I had ben about a hole yere, and wherfore I had long tyme traualled. And I thus hauing my desire, returned home with great ioy, yelding thanks to god my creatour. And than at the request of the most noble king, byth great

great study & labour, I translated this booke out of Greke language into Caldees tongue, and syth into the speche of Araby. The which booke, the mooste wyseman Aristotle made, which answered alwayes to all the requestes of king Alexander, as moze plainely appeareth in this present booke.

¶ An epistle sent to king Alexander by Aristotle.

Right glozyous sonne, and ryght wise, god conserue the in the walke of knowledging the wayes of truthe and verities, and withdraue thy carnall and beastly desyres, and confirme his realme to his seruice, and to thy honour. Letting the wyte deere sonne, that I haue receiued thine epistle reuerently and honourably as it appertayneth, and plainely haue vnderstand the great desire that thou hast that I were personally with thee. Perueilling how I can absteine me fro thee. Reprouing me of that I care but little for thy busynesses. For the which cause, I haue ordeined & hastened me to make a booke for thee, the which shall weigh and containe all my workes, supplying myne absence and defaultes; and shall be to thee a right certayne rule and doctrine in all things that thou wilt. The which I will shewe as I were presently.

A.uy. sently

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sently with thee. Deere sonne, thou oughtest not to reprove nor blame mee, for thou knowest well that for no thing of the worlde, but that I would go to thee: and if it were not that I am so sore greued and laden with age and weakenes of my person, whereby in no wise I can go to thee. And wyl thou, that the thing which thou hast demaunded of mee, and that thou so muche desyrest to know, and haue, is the secretes that nature humaynes thought scantly can compryse nor susteyne. How than may in the hart of mortall man bee wyrtten or vnderstande, that thing that he ought not to know: and that thing that is not behouiefull nor conuenient to be spoken of. Howbeit, I am bounde by very duety to aunswere to that, that thou demaundest. I shall neuer other thing shewe thee, but that which is wyrtten in this booke. For if thou read it diligently, and vnderstande it plainly, and that thou mayst knowe that is conteyned in it, without doubt thou shalt haue all that thou desyrest. For god shall gyue thee such grace, suche vnderstanding, and subtyltye of great wyl and science: and also by the doctryne that I haue gyuen thee afore tyme, that by thy selfe thou mayst knowe and conceyue that which thou desyrest: and the cause why that I haue opened and related my secretes fyguratiuely, and somewhat darckely, and that I haue put
obscure

obscure examples, and by figures, is that I
doubt and feare much that this booke shoulde
come into the handes of infect persons, and
in the power of arrogant and euill folkes,
which might know the secretes of God: and
God knoweth well that they be not worthy.
Certainly I make great doubt, that I in this
trespasse not the will & the grace of God I do
relate and discover this thing, as it hath been
reuelate of god (or now) vnto thee: Wilt thou
thē right deare sonne, that I haue discovered
to thee the things that be to be hid: and if thou
discover these secretes, thou shalt haue shortly
euill fortunes, and maiest not be sure from
great harmes that shalbe comming towarde
thee: but almightie God kepe thee & me from
such thinges, and from all dishonest thinges.
And after all these things, haue in thy minde
this noble & profitable doctrine, that I make
redy to thee, and intende to expose thy noble
hart to informe it to thy great solace, as my
rour of health if thou wilt applie thee thereto.
Most deare sonne, it becometh every king to
haue. ij. things to sustaine him & his realme:
but hee may not stedfastly haue it, but if hee
haue god & great gouernance of them that
ought to gouerne: and he that raigneth so, is
obeyed of his subiectes; and his subiectes e-
qually with one courage, & by one selfe forme
shalbe obedient vnto the Lorde. For by the

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Disobedience of the subiectes, the power of the Lord is greatly feblished. And if the subiectes raigns, the gouernaunce may nothing do: and I shall shew thee the cause wherefore the subiectes be stirred and couraged to obeye their Lorde. Two things there is: the one is outward, and the other inward. It is not long sith I declared to thee that, that is outward. That is to witte, when the Lorde spendeth wisely his riches among his subiectes, & that he in them worke liberalitie, and that he geue to eche one as they be worthy. And therewith the king becometh to haue a wile, whereof I shall make mention in the Chapter of vices & helpes: that is to witte, that the king ought to enforce him to get the heartes of his subiectes by good workes. And this is the first degree and foundation in doing of his deedes by two things. One inward, and the other outward. The cause outward is, that the king do, and maintaine iustice, the possessions and riches of his subiectes, and that he be pitious and mercifull. The cause inward is, that he honour great learned men, and that he haue them for recommended. For God hath recommended them their science. And I recomende thee this secrete principally with diuers other, which thou shalt finde in other chapters of this booke, wherein thou shalt finde great wisdom & doctrine, & the content of the
finall

Small cause wherby thou shalt finde thy principall purpose. For in it thou shalt learne the significations of the wordes, and obscurities of the examples. Than thou shalt plainly and perfectly haue that that thou desirest. Wherefore, pray to God most wise & glorious king, that he will lighten thy reason and vnderstanding, to the ende that thou mayest know and perceauie the secretes of this science. And in the same thou mayest be mine heire and successor: and that he wil graunt the largenesse of goodes, to geue aboundaunce to the liuing of wise men & studientes, with grace to know that whiche is difficile, and without the same nothing can be done.

¶ Of the maner of kinges, as touching largesse.

There be foure maner of kinges: There is a king that is liberal to him selfe, and liberall to his subiectes. There is a king that is liberall to him selfe, and hauing to his subiectes. The Italians say, that it is no vice to a king, that is hauing to himselfe, and liberall to his subiectes. The Indians say, that the king is good that is hauing to him selfe, & to his subiectes. The Persians say the contrary, and be of opinion that the king is not worthy, that is not large to him selfe, and hauing to his subiects. But among all the kings

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abovesayde, he is the worst, and ought in nothing to be praised, that is not liberall to himselfe, and to his subiectes. For he that is hating to himselfe, & to his subiectes, his realme shalbe cleane destroyed. Than it behoueth vs to enquire of the vertues & vices abovesayde, and to shew what thing largesse is, and wherein the error of largesse lyeth, and what harmes come for lacke of largesse. It is euident that the qualities be to be reprobued whē they go from the meane, and be auaricious, foolishly liberall: But if thou wilt enquire of secke largesse, regarde & consider thy power, and the time of the necessitie, and the merites of men: and than thou oughtest to geue as thy power wyll (by measure) to them that haue neede, and be worthy of it: for he that geueth otherwise, he breaketh the rule of largesse, and sinneth. And he that geueth his goodes to him that hath no neede, he getteth no thanks: and all that hee geueth to them that bee not worthy, is lost. And he that spendeth his goodes outragiously, shall soone come to the wylde brummes of ponertie, and is lyke hym that geueth victorie to his enemies euer hym: But a king that geueth his goodes measurably to them that haue neede, is liberall to himselfe, and to his subiectes: and his realme shall come to great prosperitie, and his commaundement shalbe fulfilled. And hee that
spend

spendeth the goodes of his realme without order, and geueth to them that be not worthy, and to them that haue no neede, such a king destroyeth his people, & the common wealth: and is not worthy to raigne as a king. And the name of auarice is an ouer foule name to a king, and too much harme commeth to his regall maiestie. Therefore, if a king wyll raigne honorably, him becometh not to haue the one nor the other of these vices, that is to witte: that hee bee not to liberall, nor to couetous. And if the king wyll be counselled, hee ought with great diligence to puruey hym of a wise man, whiche shalbe chosen among all other, to whom he shall commit his doinges of the realme, and the gouernance of the riches of the same as they ought to be spent.

¶ Of largesse and auarice, and of many other vices.

King Alexander, most deare sonne, I tell thee certainly that if any make greater expences than his realme can sustaine, that he enclined to folishe largesse and auarice. Such a king without doubt, shalbe destroyed: but if he encline to liberalitie, he shal haue perpetuall glory of his realme, if hee draw hym fro taking the goodes and possessions of his subiectes. And wyte thou deare sonne, that I finde written of a great doctour

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named Hermogynes, whiche sayth that the greatest and soueraigne goodnesse, brightnes of vnderstanding, and plentie of law, science and perfection of a king is, that it behoueth to kepe him fro takyng of the goodes & possessions of his subiectes. It hath been the vndoing of many realmes. For diuers kinges haue made greater & outragious expences, than the stint of their realmes coulde extend, wherefore, they toke the goodes and landes of their subiectes. For the which iniuries doing, the people cryed to God, whiche sent vengeance on the sayde kinges. In such wise that their people rebelled against them, and put them to destruction. And without the greate mercie of God y^e susteyned them, the realmes shoulde haue been bitterly destroyed with the people. Thou then oughtest to abstayne thee from outragious expences, and oughtest to keepe temperaunce in liberalitie. And get not the darke secretnesse, and reproches that thou shalt haue, for it belongeth not to them that be good.

¶ Of vertues and vices, and of the doctrine of Aristotle.

The substance of al vertuous raigning, is to geue to them that be good, and pardon iniuries, honour & beare reuerence to them that bee worthy, and haue minde of them

them that be meeke, and amende the defaultes of them that bee simple, and with good wyll saue the people, and kepe thee from too much speakyng: let iniuries passe tyll thou see the tyme of defence, that thou knowe not the folie of foolles. Deare sonne, I haue taught thee, and shall teache thee many thinges, the which thou shalt kepe in thy heart. And I assure thee that the sayde teachynges shall alwayes be there in all thy doynge and woꝝkes. Wight and sufficient science of phisicke shortly comprised thou shalt haue. And I woulde neuer haue shewed thee any thing, but that the sayd science, with the teachynges that folow, oughe to suffice thee and thy woꝝkes, in this worlde and in the other.

¶ Of the vnderstanding.

DEARE sonne, knowe thou that the vnderstandyng, is the chiefe of the gouernance of man, and health of the soule, keper of vertues, & of vices. For in the sayde vnderstandyng, we beholde the thinges that be to be chosen. It is the key of vertues, and the roote of all laudable goodes. And the best instrument thereof, is to haue good fame. And if it be contrarily done, it shalbe confounded at the last by euill fame. A king ought principally to seke to haue a good fame, more for governing of his realme, than for himselfe.

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¶ Of the finall intention that a king
ought to haue.

For the beginnyng of largesse that a king
ought to haue, is to haue good fame, wher
by the great realmes and great lordships
be gotten. And if thou desire to get realmes or
lordships, if it be not by good fame, thou shalt
get none other thyng but enuie. And enuie
brædeth lésinges, whiche is mater and roote
of all vices. Enuie brædeth euyl speache, euyl
speache brædeth hate, hate brædeth vnjustice:
vnjustice brædeth battayle: battayle brædeth
all lawe, destroyeth Cities, and is contrary
to nature. Than thinke deare sonne, and set
thy desire to get good fame, & thou shalt haue
in thee trust, and all things laudable, for it is
cause of all weale: for it is contrary to lés-
inges, whiche is matter of all vices, as it is
sayde. And trueth engendzeth the desire of
iustice: iustice engendzeth good fayth: good
fayth engendzeth familiaritie: familiaritie
engendzeth frendship: frendship engendzeth
counsell and helpe. And for this cause all the
worlde was ordeynted, and the lawes made
whiche be conuenable to reason and nature.
It appeareth the that the desire to haue good
fame, is honourable and perdueable life.

¶ Of euils that folwe fleshly desire.

Alexander faire sonne, leane thy beaſtlye desires of thy fleshlye appetite, for they bee corruptibles. The fleshly desires draweth thy heart to beaſtly corruption of the soule, without any discretion, and dryeth the body of man. Noteſt thou what fleshly loue breedeth? It breedeth auarice: auarice breedeth desire: desire breedeth riches, and maketh a man without care, to be a proude man: without law, and a thiefe. Theft bringeth a man to shame, and finall destruction of his body.

¶ Of the wisdom and ordinaunce of a king.

It is behouefull and right, that the good fame of a king, be in honorable science and worthinesse (throughout all realmes) to be shed from his realme, and haue communication of their wise counsell with his. And thereby he shalbe praysed, honoured, and doubted of his subiectes, whan they see that he speaketh & doth his workes wisely. For easily is perceyued, the wisdom or folly of a king, for whan he governeth him selfe in worthinesse towards his subiectes, he is worthy to raigne honourably: but he that putteth his realme in seruitude or thraldome of euill customes, he breaketh the way of veritie, and despiſeth

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the good way and law of God. And at the last
he dispraised of al folkes, as he hath deserued.

¶ Of the worthinesse, religion, and
holinesse of a king.

AND yet againe welbeloued sonne, I tel
thee that the philosophers haue spoken
and saide: It becometh that the royall
maiestie be gouerned by righteousnesse, and
not by faint apparaunce, but in dede, to the
ende that euery man may see & knowe clearly
the goodnesse of the king, & that he feare God,
and will be gouerned in godly wayes: than
shall he be honoured and doubted. And if he
shewe hym selfe saynyng to be good, and is
naught to his subiectes, his yll workes can
not be hydd, nor it maye not be but his people
shall knowe it: He shall be despised of God, and
shamed in the worlde. And his deedes shall be
letted, and the honour of the crowne of his
realme shall faile. What shall I tell thee more:
there is no treasure in this worlde to good
fame. And moreover deare sonne, it becometh
that thou worship clarkes, & pouertie of good
men of religion, and exalt wise men, & speake
oft with them, and question often of doubtles
with them, and demaunde many thinges of
them, and aunswere wisely to their questions,
and honour noble men as eche of them is
worthy.

¶ Of

Of the purueyaunce of a king.

I behoueth that a wise king thinke oftentimes of thinges to come, that he may prouide for such thynges as be contrary to him. And that he may the eadyer beare the atterailles & contrary aduentures. And the king ought to be wisely hyd & refrayned, to the ende that without deliberation he come not to the dedde that he purposed in his anger. And that hee ought reasonable to knowlodge his anger and errour, and appease him selfe easily. For the most soueraigne wisdom & vertue that a king may haue, is to rule himselfe wisely. And whan he seeth any thing that is good and profitable for hym to be done, he shoulde do it with great diligence and discretion, because the people shall not say that he hath done his busynesse foolishly, or negligently.

¶ Of the vestimentes of a king.

I besee meth wel to the maiestie royal, that the king be clothed honourably. And that he shew hym selfe alway in faire and royal clothes: and ought in beaultie of robes to surmount all other clothyng. Also he ought with great prerogative & dignitie vse faire, deare, and straunge vestures. For therby is his dignitie more excellent, and his myght more exalted, and more reuerence is made to him,

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And

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And also it becometh a king to be faire spoken, with soft and kinde wordes, specially in tyme of warre.

¶ Of the countenaunce of a king.

Sweete sonne Alexander, it is a goodlye thing, precious and honourable, when the king speaketh but little, but if ouer great neede require it. It is better that the eares of the people be willing to heare the wordes of a king, than to be weery of his too much speaking. For whan the eares be glutted with the kings speache, their heartes be weery to see him. And also the king ought not to shewe him selfe to often to his people, nor haunt to much the company of his subiectes, and specially of vilaynes. And therfore the Indians haue a good custome in the ordinaunce of their realme. For their maner is, that their king sheweth him selfe but once in the yere. And than hee is clothed in vesture royall, & all the Barons & Knights of his realme bee richly armed and arayed about him, and hee is set vpon a steele, the scepter in his hande, armed with riche armoures royals, and all his people a good way before the Barons and other noble men, and there they shewe the diuers perils & aduentures that be passed. And how that he and his counsell is well ordered, and the king as then is wont to pardon great offences

fences to some of them: and when the Parliament is ended, the king setteth him in a chaire, and anone riseth one of the most wyldest men, and speaketh to the people, prayſing and commendynge the wyl and good gouernance of the king. In yeldyng thanks to God that hath so well ruled and mainteyned the Indians king, and that they are purueyed of so wise and honourable a king to raigne and guide them. And than he confirmeth the sayd people in one wyl & courage to the obedience of the king, and then he commendeth the people, and aloweth them greatly of their good maners and conditions which he reporteth to them: and sheweth them goodly words and examples, the better to put them in grace and obeyſaunce, with merkenesse in the good wyl of the king. And when this wise prince hath thus spoken, the people enforce them to exalt the prayſinges, and commendations, and good maners of this sayde kyng, in prayſing god heartily for him. And by this meane, by their good maners, and wiſedome of their king, they cause countreys and cities to bee obedient to them. And thus bee the children brought vp in their youth, and taught in the honour and reuerence of the king, and the good fame of the king secretly and manifestly is ſpread and knowen: and the riche and poore bee thereby ſuffeyned throughout the

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realme of Inde, and the kinges possessions
and tributes encreasech thereby.

¶ Of the iustice of a king.

A King ought to order him so that he do
no wrong, nor harme to marchautes,
but ought to cherishe them: for they go
throughout all the worlde, and by them is re-
ported the good and all renownes of lordes
& princes. And a kyng ought by very iustice
to geve euery man his, and so his landes &
cities shalbe garnished with all wealthes, and
the kinges workes shall multiplye, to his ho-
nour and glory, and shalbe the more redoub-
ted of his foes, and shal liue and raigne at his
myll and desire in quietnesse.

¶ Of the worldly desires of a king.

Alexander, ryght worthy sonne, ceasse
not alwayes worldly thinges, for they
bee corruptible, and thinke that thou
must leaue all. Demaunde then such thinges
as can not bee corrupt: that is, the lyfe that
can not chaunge, and the realme perdurable,
and raise thy thoughtes in goodnes, and ther-
in kepe thee strong and glorious, and leaue
the lyfe of beastes that alway lyue in their
filthyneesse. Beleue not lightly all thyng that
is tolde to thee, and be not enclined to pardon
them, agaynst whom thou hast had victorie:
and

and thinke on the time, and of thinges that maye happen, for thou knowest what is to come. And set not thy desire in meates and drynkes, in lechery, nor too much sleepe, nor in carnall desires.

¶ Of the chastitie of a king.

Soueraigne Emperour, incline not to lechery of women, for it is a swinish lyfe: & no glozy shal be to thee, if thou gouerne thee after the luyng of beastes without reason. Deare son beleue me, for without doute lechery is destruction of the body, the abridgment and corruption of all vertues, the death of a man self, and maketh the man feminine, and at the last bringeth him to all euyls.

¶ Of the sporting of a king.

Sothly, it is becomyng to a kyng to take his pastime & sport with his princes and lordes: and that he haue many and diuers maners of minstrels, & sundry instrumentes, daunces and songes. For the humane creature naturally annoyeth: and in such instrumentes and pastymes nature delyteth, and the body taketh force and vygoure. Than yf thou wylt delyte in such thinges, do it the most honestly and secretly that thou mayest: and whan thou art in thy pastimes, beware for

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Drynkyng of wine, and let the other sport the
as long as they lust, and than thou shalt haue
many secretes disclosed. And make not this
pastime often, but twyse or thysse in the yere.
Also it behoueth thee to haue nie to thee some
of thy familiar seruauntes, that shall tell and
report to thee what is sayde in the realme:
and whan thou art among thy Barons and
subiectes, honour wise men, and beare reue-
rence to euery man as they be worthy, and
euery man in his estate, maintayne and let
them eate with thee sometyme, one after ano-
ther, and geue Bowles sometime to one, and
sometime to another, after their estate, and
as they be worthy: and in any wyse, see that
there bee none of thy Knightes and fami-
liars, but that he feele of thy liberalitie, and
of thy grace. And thus ouer all, shall appeare
thy largesse & greatnesse of thy courage and
honour.

¶ Of the discretion of a king.

Most worthy sonne, it is good that a
king haue liberalitie, goodly gesture,
and countenaunce, and that hee laugh
not too much: For ouermuch laughyng cau-
seth many to be lesse set by, and to be lesse ho-
noured. And finally, ouermuch laughyng ma-
keth a person to seeme older than he is: also a
king ought to loue his people in his courte,
and

and of his counsell, moze than in ether parties: and if any do vilany to another, he ought to punish him as he hath deserued, that other may take example thereby, and eschewe them from yll doyng. And in punishing, thou oughtest to regarde the person that hath done amisse: for else should a bygh and noble man bee punished as another. And yf thou doe so, thou shalt not bee alowed of the people. And it is good sometyme to do rigorous and strait iustice, and sometyme not, to thende not that difference of the persons be known: for it is writte in the booke of Machabees, that a king ought to be praised and loued, if he be like the Eagle, which hath lordship ouer all foules, & not as he which will be like another foule that is subiecte to the Eagle. Wherefore, if any doe vilany to any other in the pzeience of his kings maiestie, it ought to be regarded and considered, if this offence were done in game, or for to cause his king to laugh, or to make him or other glad of it, or if he did it in despite & shame of the maiestie royall. For the first deede he ought to bee corrected, and for the seconde to suffer death.

¶ Of the reuerence of a King.

Why king Alerander, deare sonne, the obedience to a king commeth by foure things. That is: for the vertuous living
D. 1. of

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of the king. Bycause he maketh him to be be-
loued of his subiectes, bicause he is curteous.
And for the honoz and reuerence that he doth
to them that be most worthy of it. My deare
son, do so much that thou mayst drawe to thee
the courages of thy subiectes, & auenge them
of all wronges and iniuries done to them.
And beware y thou giue not to thy subiectes
cause and matter to speake against thee. For
speeche of people many times may doe hurt.
Then haue in thy minde suche wyle that no-
thing may be saide against thee, and so thou
shalt eschue the yll will and dedes of them that
had yll will against thee. And forsooth, y larges-
nesse of the glorie of thy dignitie and reuer-
ence, and exaltation of thy realme, and that
reboundeth most to thy honoz, is to haue the
hartes of thy subiectes. It is founde in holy
scriptures, that the king is ouer a realme as
the raigne is ouer the earth which is y grace
of god and blessing of the heauens, and com-
meth on the earth, and all liuing creatures,
For the raigne is called y way of marchaunts
and helpe of builders. Now be it, that in the
raigne falleth sometime thunder & lightning,
swelling of the sea, and floodes with tempests
and many other evils cometh therby, wher-
with meadowes and verdures hath perished,
for god made it so of his great goodnes, benigni-
tie, and grace. The which same example ye
may

may finde in Winter and Sommer. In the which the soueraigne largesse gyueth and ordaineth coldenesse & heate, engendryng and encreasing of all new thynges. Howbeit, many euyls and perylls cometh by the rygour of great coldenesse of Wynter, & great heates of Sommer. In lyke wyse deare sonne, is it of a king: For many tymes y^e king both many griefes and euyls to his subiectes, and maketh them to beare great heart agaynst him: But whan the people please, that by the grace and good gouernance of the king they be in peace and well ruled, they forget the abovesayde euyls, and thanke the glorious god that hath purueyed them of so wyse a king.

¶ Howe the king ought to remember his subiectes.

I Require thee sweete sonne, that thou of thy goodnesse thinke and enquire oftentymes of thy poore subiectes, and knowe their necessities. And set among them such men as be vertuous, and that loueth god and iustice, and that knoweth their maners, and vnderstandeth their speeches, and can gouerne them peaceably & in loue. And if thou do thus, thou shalt doe the pleasure of thy creatour: and it shalbe safegarde to thy realme, and gladnesse of thee and thy people.

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¶ Of the mercie of a king.

Deare sonne, I counsell thee that thou make great prouision of corne and victuels, in such wyse that thy countreys may haue aboundaunce, in eschewing (as it chaunceth often) to haue scarcitie & famine. In so much that by the great prudence, thou mayst save and maintayne thy subiectes. And thou oughtst to haue thy garners stuffed, and to proclayme throughout all thy realme and citics, how thou hast gathered and stored thee of greynes and other victuels, and that thou keepest them to the prouision of thy realme, and to better them with plente to the saluation of thy subiectes. The whiche doyng, wyl cause thy people to bee couragious to doe thy commandementes. And so thou shalt prosper, and euerye man wyl maruaile of thy great liberalitie, and of the prouidence aforesande in thy busineses. And they wyl repute thee as holy, and laude and magnifie thy worthynesse. And euery man wyl feare to displease thee.

¶ Of paynes and punishmentes.

My dreare sonne Alexander, I admonishe & also pray thee to keepe my doctrines, and thou shalt come to thy purpose, and thy realme shalbe durable and in good estate.
Thas

That is to w^{yt}, aboue all thyng, that thou keepe thee from sheaddyng of mans bloud, for it belongeth only to God, which knoweth the secretes of men. Then take not on thee the office that belongeth onely to almighty God: wherfore, as much as thou mayest, withd^{ra}w thy hande therefro: for the doctour Hermogenes saith, that who that slayeth the creature lyke vnto hym, all the Starres of the Skie ceaseth not to crye to the maiestie of God: Lorde, Lorde, thy seruau^t wyl be like vnto thee. For surely God wyl take vengeance on hym that slayeth a man, and specially without reasonable cause: for God auⁿwereth to the vertues of heauen, saying: Leane ye, for in me lyeth the vengeance, and I can yelde it. And w^{yt} thou that the verges of heauen without ceasse, do present befo^{re} the face of God, the death and bloud of hym that is dead, tyl that God hath taken vengeance for it.

¶ Of the knowledge of the sayde paynes.

O Most louyng sonne, of all such paynes with the knowledge, thereof wite thou that I haue seene much harme, & many euyls often tymes come thereby. Do so that thou mayest haue in thy minde the deedes or workes of Poets, and thinke howe they haue

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lyued, and thereby thou mayest see and learne many goodly examples, and their thoughtes shall giue thee great documents in time coming. And also I pray thee my deare sonne, that thou graue no: dispraise none lesser then thou. For it happeneth often the small estate yfseth ryght sone into greate rycheses and honoures, and may bee so myghtie that hee may endomage thee. Many examples thereof hath been seene as Philosophers rehearse.

¶ Howe a king ought to keepe his faith and othe.

A Bone all thyng (deare sonne) beware that thou breake not thy faith and othe that thou hast made. For it is belongyng to strompettes, and also to people that keepe not, no: do not care for their fayth and othe. Wherefore, keepe thy fayth that thou hast promised, for and yf that thou do otherwise, it wyl come to an euill ende at the last. And yf by aduenture or fortune, it chaunseth that any wealth cometh by faith breakyng, the trust thereof should not be good, but very euill and reproueable, and such a man is put in h numbers of them that bee naught. Whise thou than, that by keepyng of faith, is made the goodly assembling of men. Cities be inhabited with commons, and so is the good signouries

nouries of kings. By keeping of fayth, castels
be holden and kept in lordshippes. And if thou
breake thy faith, thou shalt be reputed of eue-
ry man as a childe or a brute beast, than be-
ware thereof: and keepe also the othes, and
aliaunces that thou hast made, though that
they bee greuous and domageable to thee.
Wilest thou not that thou hast two spirites
alway with thee, one on the right side, and the
other on the left side, which knowe and keepe
all thy workes, and report to thy creatour all
that thou hast done. Of a truth, thou oughtest
only to abstaine thee from al dishonest workes.
And constraine none to sweare, but yf ouer
great neede requyre it. A king ought not to
sweare, but he be much required and prayed.
And if thou wylt wite what was the destruc-
tion of Babilie, and of the Assyrians, I certifi-
fie thee that their king made othes guilefully
to deceaue the men and citizens next by. And
broke his aliaunces and promises that he had
made, because they were profitable to his
realme, and also to his subiectes, he made ma-
ny false othes to destroy their next neygh-
bours. The righteous iudge coulde sustayne
nor suffer them no longer. Most deare sonne
I wyl that thou knowe, that for the gouer-
nyng and ordinaunce of thy realme, I haue
made thee some newe doctrines, the whiche
specially is for the profite of thine owne fa-

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millars and thee: but as yet it is not tyme to
gyue them to thee. I wyll geue thee them in a
certayne place of this booke shortly abridged.
The which if thou keepe for thy selfe profita-
blye, with the helpe of God thou shalt haue
prosperitie, & that that thou desirest. O sweete
sonne, repent thee not of thinges that be past,
for that belongeth to women that be weake
of condition. Let thy goodnesse, thy faithfull-
nesse, and conscience, be all whole and man-
ifest. And they shalbe safegarde of thy realme,
and destruction of thine enemies.

¶ Of studie.

Take heed that thou haue studies and
scoles in thy cities, and cause al thy peo-
ple to learne their children letters, and
noble sciences, and vse them to studie. For
thou oughtest to helpe and succour the gouer-
naye of studienis and poore scollers. And giue
aunntages and prerogatives to good studi-
ents that profite to their learning: and this
wyse thou shalt geue example to them that be
lape, exalt their prayers, and receaue their
writynge meekely, praise them that ought to
be worshipped. Geue thy goodes to them that
be worthy. Cherishe clarkes, and stirre them
to praise thee, and put thee and thy workes in
goodly writynge, which by them shalbe per-
petually prayed.

Howe

¶ How a king ought to kepe his body.

Most beloued sonne, king Alexander, trust not in women, noz in their works noz seruices, and companie not with them. And if necessitie were, that thou must haue companie of a woman, do so that thou mayest knowe that she is true to thee, & wholesome of her body, for whan thy person is betwene the armes of a woman, thou art as a Jewell, put, and resting in the handes of a marchaunt that careth not to whom it is solde. And being betwene her hands, is the popson of thy welfare, and also the destruction of thy body. Beware therefore deare sonne, of such women, for they be venimous & deadly. For it is no new thing, to know that by their venym manie men haue dyed. Thou knowest well that many kinges haue furthered and shortened their liues, and haue died by popson. Also deare sonne Alexander, beware that thou put not thy trust in one Physicion onely. For one Physicion may hurt thee, and shortly do to thee much harme, and therefore yf thou mayest, do so that thou haue manie Physicions, and that they bee of one agreement, and yf thou wylt haue anye medicine, take it not but by the counsell of them all, and that they be such as knoweth the qualitie and nature of the thinges that be put, and necessarie in the medicine: and that it be of a certaine waight and

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measure, as the medicine requireth it. For by equall portions of waight and measure, the art of Physicke is compounded. And thinke on deare sonne, that when thou wast in the parties of Inde, manye people made to thee great presentes and faire. Among the which was sent a faire mayden, which in her childehood had ben nourished with benyme of Serpentes, whereby her nature was conuerted into the nature of Serpentes. And than, if I had not wisely beholden her, and by my artes and wpt knowen her, because that continuallye, and without shamesfastnes, euer she looked in the faces of the people. I perceaued that with once bityng she woulde haue put a man to death, as sithens thou hast seene the experience befoze thee: and if I had not knowen her nature, at the first tyme that thou hadst medled with the sayd mayden, thou hadst ben dead without remedie. Faire sonne, keepe thy noble soule, whiche is giuen to thee, and sent from the companie of aungels, the whiche is taken to thee of god for to keepe, not that thou soyle and marre it, but that it be put among the wise and glorified spirites.

¶ Of the difference of Astronomie.

Alexander faire son, I pray thee that if thou mayst do it, y thou rise not, nor eat nor drink, nor do any other thing, but by the counsell of some that knoweth and hath

hath the science in knowledgyng the Starres
& Astronomic: and thou shalt wite my deare
sonne, that almighty God hath made nothing
without cause, but hath done euerye thing
reasonably. And by certayne sciences and
wayes, the wise philosopher Platon sought &
felt the operations of all thinges composed of
the foure elementes, and the humoures con-
traryes, & had also y knowledge of the thinges
created and formed. And also my deare sonne
Alexander, I pray thee beleue not such foles,
which say that the science of the planets is so
harde to be knowen, and that none may come
thereto. Surely they be foles, and wote not
what they say. It is a noble thing to knowe
thinges which bee to come. If thou knowest
the thinges which be to come, thou and other
persons maye put remedie by good prayers,
and require the creatour that hath ordeyned
them, to returne their malice, & ordeyne them
otherwise. Thinke not deare sonne, that God
hath ordeyned and predestinate such thinges,
but that by his power he may chaunge them
otherwise when he pleaseth. Wite thou deare
sonne, that the good people pray to our crea-
tour with orisons and deuout petitions, by fa-
sting and sacrifices, by almes & other maner,
asking of pardon for their sinnes, and doynge
penaunce, that our Lorde may returne and
remember such predestinations whiche other

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do feare so much. Returne we deare sonne to our first purpose, wite thou that Astronomie is deuised in .iii. partes: that is to wyt, in ordinaunce of Starres, in the disposition of Signes, and of their elongations, of the mouyng of the Sunne. And this partie is called science of Astronomie: the other parte is of the knowledge of the mouyng of the Skyes, and of the Moone: and this partie is called Astronomie, and is the worthiest of Starres, planets, and signes. And there is a thousande and eight and twenty planets signed and formed, of which we shal speake more plainly.

¶ Of the gouernayle of health.

Health among all thinges is to be gotten, and hath more than any myght or riches: for the keeping of health is by vsing of equall thinges conioyned to the bodie, as by attempraunce of humoures. For the glorious God hath ordeyned them, and giuen diuers remedies to the attemperance of the humoures, to the keeping of health, and hath shewed it to his holy men and prophetes, and to manye other iust men, whiche hee dyd chosse, and enlumined with the holy ghost, in his sapience diuine, and mightie. And hath giuen them the giftes of the science of these thinges hereafter folowing. These Philosophers put the beginning of it, That is to wite, they

they of Jude, of Græce, and of Athenes, whiche the Philosophers were iust and perfect, and their writings were the begynnyng of science and secretes. For in their writings is nothing founde to be repproued nor spilt, but approued of all wyse men.

¶ Of the gouernayle of sicke people.

A wyse and naturall Philosophers say that manne is made and composed of foure contrary humoures, the whiche haue alway neede to be sustayned with meate and drinke. The substance whercof becometh to issue and be corrupt, if any do alway eate and drinke, and he shoulde ware weake, and fall in great diseases, and haue many inconueniencies: but if he eate and drinke temperately and reasonably, he shall finde helpe of life, strength of body, and health of all the members. The wise Philosophers say that if any man trespasse the god of nature, and the good maner of liuyng, bee it in too much eating and drinking, or too much sleeping, or waking, in too much walkyng or restyng, being to late rise, or too much lettynge of blood or too little, it can not be but he must fall in many diseases and griefes. Of the which diseases, I haue breely founde, and therein wyll I shewe thee my counsell, and remedie for the

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same. All wise philosophers accorde in one saying: Who so keepeth him fro ouermuch eatyng and drynkynge, and from the excesses aforesayd, and kepeth temperaunce, he shal be healthfull of his body, and lyue long. For I can finde no man but hee is of this opinion, and wyll say that all delectable thinges of the worlde, be it in pleasure of the body, it is but for to liue the longer in them: but for a more secrete, yee ought to enforce you to doe suche thinges as be belongyng to long life, and not to folowe the apperite: that is to wyte, not to laye meate vpon meate. And deare sonne, I haue harde often spoken of Apocras, whiche kept many tymes dyet, to the ende that hee myght lyue and endure the longer, not for to lyue and endure for the meate & drinke. Also deare sonne, it is great whollomnesse to bee purged of superfluities and euill humours which be in the body.

¶ In how many maners a man may keepe his health.

God sonne, I praye thee haue in thy minde stedfastly these certain instructions, and keepe them. Know thou that health is chiefly in two thinges: The first is, let a man vse such meates and drynkes as hee hath been nourished with: The seconde, that he purge hym of yll humours that bee corrupt

corrupt and grieue hym, for the body of man is fed with meates and drinkes, which nourisheth it by naturall heate y^e drieth, nourisheth, and feedeth the moystnesse thereof.

¶ Of diuers meates for the stomacke.

Whan the body is fat and full of vapours, grosse meates is good for it, and of y^e nourishing of such a bodye, the digestion is grasse, and of great quantitie, for the great heate and vapours of the bodye. And whan the body is slender and drye, subtile and moyst meates be good for it: and the digestion thereof is of smal quantitie, for the straytnesse of the conduites. And it is great wisdom and science, for a man to vse such meates as be good & appertinent to his complexion, that is to wylte, yf he feede hym with whot meates temperately: but if the heat be to greuous and burning within the body, by ouer strong wines and whot meates, or other accidentes, than contrary meates and drinkes wyll do great ease and profite, that is to wit: such as be colde. ¶ Of the stomack.

If thy stomacke be to whot, than whet and course meates be good: for such a stomacke is lyke a mightie fire for to burne great waighe of logges: But whan the stomacke is colde and feeble, than it is good to haue light & subtile meates.

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¶ The signes to knowledge the stomacke.

The signes of a stomacke that is of an yll and weake digestion, is whan the body is vnlustie, beaute, and slouthfull, the face is swollen, and he paneth often, and hath payne in his eyes, and bolketh often and rudely, and the bolking is slowe and vnauerie, warris and stinckynge, and thereby is bredde windes and swelling of the belly, and the appetite of meate is marred. Therefore swete sonne, beware of meates and drinckes that may hurt or be contrary to thy health.

¶ An epistle of great value.

Most deare sonne Alexander, sith it is so that the bodye of man is corutable by diuersite of complexion, and of contrary humoures that be in it, wherby often there cometh corruption to it, I thought to deliuer thee somethynge that shalbe necessary and profitable to thee. In the whiche, I wylt treate of the secretes of phisicke, whiche shall please thee. For certayne diseases come to a king, which be not honest to shew to phisitions: and if thou wylt obserue this lesson, thou shalt haue no neede of phisitions, except in causes that may come in battayle, the which may be eschewed. Alexander faire sonne, whan thou rysest from thy slepe, walke and stretch thy members equally, and combe thy head, for
Gret.

Stretching of the lymmes giueth force, and
combyng raiseth the vapours that ben come
in sleeping & putteth them from the stomacke.
In Sommer washe thy head in colde water,
which shall yelde the naturall heate, and shall
be cause of appetite to meate. Than cloath
the with goodly and riche apparell. For the
hart of man delyteth in the beholding of pre-
cious meates and clothing. Then rubbe thy
teeth with some course linnen, or other thing
that is hote and drye of complexion, & swete
of smell for it is holleome for the teth, & kepeth
them cleane, clenseth the stinke of thy mouth,
and cleareth the beyce, and giueth appetite
to eate: and rubbe thy head often in the same
wise, for it openeth the claustrs of the braine
and thicketh the necke and other members, &
clenseth the face and the sight, & proulongeth
stouping of age, and amenderh the blonde: also
so anoint thee sometime with swete smelling
oyntmentes, as the time requirerh, for in such
swetenesse thy heart taketh great pleasure, &
is nourished thereby. And the spirite of lyfe
taketh refection in good odours: and y blood
runneth merily through the vaines of the bo-
dye: after that take sometime an eleuary of
a wood cailed Alees, and of Kubarke, which
is a precious thing, to y price of foure pence,
which thou shalt finde wrytten in the booke of
physicke, and this shall do the much good, for

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It boydeth the heate of the mouth of the stomacke, and warmeth the body, and wasteth windes, and maketh good taste and sauour. After this I counsell thee that thou be often with thy noble and wise men of thy realme, & speake to the of thy businesses that thou hast to do. And gouerne them sadly according to theyr good customes.

¶ Of the maner to trauaile.

OR cuer thou eate of thine appetite cometh at thine houre accustomed doe some trauaile, that is to wite: walke or ride a litell, or do some other worke, for it helpeth the body much, it boydeth al ventosities, and maketh the bodye lighter, stronger, and lustieth the stomacke, and wasteth euill humours of the body, & maketh the steame of the stomacke descende. ¶ Of the maner of eating. ¶ Faire sonne when thy meate is set afore thee, eate of such as thou desirest most, reasonably, with well leuened bread. And eate of such as ought to be first eaten: For there be two maners of digestion of meate in a man, that is to wite: soft, and hard. For in the bottomic is most heate for to make meate, bicause it is mooste fleshely, and nyghest the heate of the lyuer, wherewith the meate is sodden and digested.

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¶ Of abstinence of meate.

When thou eatest, eat by leasure, though thou haue great appetyte to eat. For if thou eat greedely, naughy humoures do multiply, the stomacke is laden the bodye is greued, the hart is hurte, and the meate remaineth in y^e stomackes bottome vndigested.

¶ How pure water ought not to be drunken.

Also beware deare sonne, that ye drinke no pure water, specially whē thou hast eaten meate: But if thou be wont thereto. For as soone as the water is vpon the meat, it colerh the stomacke, and quencheth y^e heats of the digestion, and comfort of the meate. It letteth digestion, and graueth the bodye. If thou must needes drinke water alone, take it the moste temperately, and as lytle as thou mayst.

¶ Of the maner to slepe.

When thou hast taken thy refection & hast taffe to slepe, lye downe on a softe bedde & slepe temperately. And first lye downe on the yfste side, and slepe thereon a reasonable space, for the lyft side is colde & hath neede to be warmed. And if thou feele any paine in
J. ij. thy

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thy belly, or in thy stomacke, than laye thereto a soueraine medicine, that is a warme linnen cloth layde thereon. Wp te thou deare sonne, that trauaile is good, and giueth heate to the stomacke. But after dynner it is a naughty thing, for the meate abiderth vndigested in the bottome of the stomacke, and therof be bredde many diseases. And sleepe before feeding is not good, for it maketh the body lea:te, & drieth the humoures: But sleeping after feeding is good, for it fulfilleth the body & giueth force, and nourishing thereto. For when the bodye of man resteth, then y naturall heate draweth the heate that was spzed in all the members into the bottome of the stomacke, and giueth strength thereto vpon the refection of y meat. And heate requireth rest: Therefore some Philosophers haue saide, that it is better and holliomer to eate at night the in the morning, for the eating in the morning bycause of the heate of the daye, greuethe the stomacke, and the bodye is more trauailed therewith: and moreouer, the person chaffeth in trauailing doing his businesse, in goyng and speaking, and many other things that belongeth to the bodye of man, by the which heate that is outwarde towarde none, the naturall heate, that is in warde is weakened and appared, and the meate is harde to digest. But at night it is more easy and lesse greued with the heate of trauaille,

travaille, and the heart & members of man bee more in quiet by the colones of the night, that giveth naturall heate to the stomacke.

¶ The keeping of custome or woont.

Thou shalt vnderstande my deare sonne that he y is wont to eat but one meale, often is diseased: for the stomacke is without digestion, and the bodie hath small nourishing: and he that is accustomed to eat at one time ones, another time twice, he shall lightly perceiue that it doth him harme, for custome chargeth nature.

¶ How one ought to chaunge custome.

And if neede constraine thee to chaunge thy custome, doe it wisely, that is to wyte, by litle and litle: and so by the grace of god thy chaunging shal be good. But aboue all thinges beware that thou eate not till thou feele thy stomacke empty, and that is hath made good digestion of the first meale. And this thou maist know by the desyre that thou shalt haue to thy meate: and by thy spawle that turneth subtilly in thy mouth: and if thou eate without neede or apperite the heate of thy stomacke shall bee made colde as yse. And if necessitie be that thou must eate, and

F. ly. haue

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have an appetite thereto, the kind heate of thy stomacke will bee as hote as fyre. and of good digestion. And beware that when thy appetite cometh, that thou eate not forth with, for it will gather yll humours of thy bodye into thy stomacke, which will hurt thy braine. And if thou tary over longe or thou eate, it will feble thy stomacke, and the meate will do thy body no good: and if so be that thou maist not eate as sone as thy appetite requireth, and that thy stomacke be ful of yll humours, do so that thou maist vomite or thou eate, and after the vomite, take an electuary, and eate surcly.

¶ Of the foure seasons of the yeere.

Our intention is to treat in this booke of the foure seasons of the yeere, with the qualitie, proprietic, contraritie, and difference of eche of them. And they be certain seasons of the yeere deuised as foloweth, that is to wite: prymtime or vere begynneth when the sonne entreth in the signe of Aries, and lasteth foure score and. xiiij. dayes, & xviij. houres, and the fourth part of an houre. That is to wite: from the .i. day in the ende of March to the foure and twenty day of June. And in this season the dayes and nightes be equall of length, the weather is faire. The warme weather cometh, the snowes melt, riuers runne
swift

swift and clere, and ware warme, the moystnes of the earth ryleth to the heyght of trees, and causeth them to smell swete. Medowes and graynes sprout, and corne groweth, and all floures take colour, byrdes be clothed with new robes, and enforce them to sing. Trees bee decked with leaues and floures, and the landes with seedes. Beastes engender, and all people take strength and lust. The earthe is arayed goodly, and is as a faire byrde clothed with Jewelles of diuers colours, bicause shee should seme the fayzer at her wedding.

¶ Of primtime, and what it is.

The pyymtime is hote and moist, temperately as the ayre. This season y bloud moueth and spredeth to all the mēbers of the body, and the body is parfyte in temperate complexion. In this season chickens, kids, and poched egges ought to be eaten, with letases & goates milke in these thre monethes. Primtime beginneth whē the sunne entreich the signe of aries and lasteth, xcii. dayes, an houre and a halfe, fro the .x. day of Marche to the .x. day of June. In this season, is the best letting of bloud of any time. And then is good to trauaile and to be laratpse. And to be bathed. And to eat suche thinges as will purge the belly. For all diseases that commeth, ey

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ther by purging or blēding, returneth, anone
in this prime time.

¶ Of Sommer, and what it is.

Sommer beginneth whan the sunne entreteth
his first point of the crevice, & lasteth, xxiij.
days, & an houre & a halfe, that is to wite:
fro the tenth day of June to the tenth daye of
September: In this season, the dayes bee
long and the nightes short. And in al regions
encreaseth and abateth theyr heate, and the
sea is calme, and the ayre meeke and fayre.
The flowres wither and serpents encrease &
shed their venyon, and spreade their strength,
the myghtes of mans body bee fortified, and
all the worlde is full of wealth, as the faire
bride that is of goodly stature, & in perfect age.
The season of Sommer, whot and drye, and
than coler is moued: and in this season is
good to beware of al things that be whot and
drye of complexion, and take hēde of to much
eatyng or drynkyng, for thereby is the kindlye
heate quenched. In this season, eat meates
of colde and moyst complexion: as Beale,
Applike with Vineger, and porages made with
Barly meale: eat fruite of eigre sauour, as
Pomgranates, and drinke smal wines, and
use not the company of women. In this sea-
son let thee not blood, but yf great nēde com-
pell thee. Use litle trauayle, and seldome ba-
thyng.

Of

¶ Of Autumpne or Haruest.

Haruest entreth whan the sonne cometh into the first degree of the balaunce and lasteth .xci. dayes and an houre and a halfe. That is to witte, fro the tenth daye of September to the tenth of December. In this season the day & night be of one length. And than the dayes ware shorte & the nightes long. The ayre is darcke, and the windes enter the Northern regions or septentrion. The weather chaungeth, & the riuers and springs ware lesse. The orchards & fruites withereth: the beawty of the earth sadeth: birdes cease theyr singing: Serpentes seeke theyr holes where they assembled theyr liuing in somer, for the tyme of winter. The earth is as an olde naked woman that goeth fro youth to age. This season of haruest is colde and drie, this tyme blacke choleur is moued. In this season is good to eate meates that be hote and moyst, as chickens, lambe, and drinke elde wines, eate swete reasons. And keepe thee from all thinges that breede blacke choler, as lying with women more than in somer, nor bath thee not except great neede require it to be done. In this season if a man haue neede of vomitting, do it at noone in the hottest of the daye, for at that tyme all the superfluities of mans bodye gathereth together. Also it is

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good to purge the belley with a medicine ordained therefore, and other things that bene to expulse blacke choler, and to refraine humors.

¶ Of winter and what it is.

Winter cometh when the Sunne entrencheth the first degree of the signe of Capricorne, and lasteth .lxx. dayes, and an houre and a halfe. And be-
ginneeth the tenth day of December, and continueth to the tenth day of Marche. In this season the nights be long and the daies short, it is very colde, the wines be in the presse, and the leaues fall, and herbes leaeth all theyr strength, of the most part. All beastes hydeeth them in caues and pittes of hilles, the ayre and the weather is darcke, and the earth is lyke an olde decryped person, that by great age is naked and nigh to the death. Winter is very colde and moyst, and then becometh the vse of hote meates, as chickens, hennes, mutten, & other hote & fat flesh, eate figges, nattes, and drynke greene wyne. And beware of to muche larke and bleeding, and eschewe the company of women, for it will feeble thy stomacke, and bathes be good, and for the great colde the naturall heate entrencheth in to the body, and therefore the digestion is better

per in winter than in somer. And in haruest
the bellye is colde, and than the pores beene
open by heate of the season, and reproueth the
naturall heate of all the partes of the bodye.
And therefore the stomacke hath but little
heate, whereby the digestion is feebled, and
the humours assemble there.

¶ Of naturall heate.

Sonne Alexander, I praye thee keepe thy
kindely heate of thy body, and thou shalt
haue long health, for y body of man dieth
in two maners: one is by great age y which
ouercometh the body and destroyeth it. The
other is accidentally, as by weapon, sickenesse
or other aduenture.

¶ Of thinges that fattereth the bodye.

Right déere sonne, these bene the thinges
that fattereth the bodye, that is to witte,
ease of the bodye, & filling it wyth dain-
tie meates, and drynkes, and milke, and then
to sleepe on a soft bedde. All swete smelling
flowres in theyr season, and bathing in freshe
waters: but if thou bath thee larye not long
in it, and haue swete smelling thinges in the
bath, and neuer drinke wine, but it be well
tempered with water, and speciall y in wyne.

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ter, make water of flowers called Asynint, & put it into thy wine, for it is hote of nature. And in somer use vpolettes and flowres of malowes and other thinges that bene colde, and use to vomite once a moneth specialllye, For vomites walsheth the bodye, and purgeth it of wicked humours and stincke that is in it and if there be but fewe humours in the stomacke, it comforteth the naturall heate, and when thou hast vomite willinglye, the bodye will fill it with good humiditie, and be of good disposition to digest: and if thou gouerne thee thus, thou shalt be merye at thy heart, lustye with reasonable health & good vnderstanding, glorie and honour, and ouer all thine enemies victorie. Also I will that thou delight in beholding of goodly persons, or in reading of dilectable booke, or in wearing of precious garments, and goodly Iewels, as the time requirerh.

¶ Of thinges that leaneth the body.

These bene the thinges that maketh the bodye to be leane, weakie, and dreye, to muche eating, to muche traueyling, to much walking in the sonne, to much going, to much sleeping afore none, melancoly, feare to bathe in water of the nature of brimstone, eating salt meates, to muche drinkeing of olde wine, to be to lare, and ouermuch letting of blood.

bloud. For Apocras sayth, that he that batheth him with a full belley, or lyeth with a woman shall haue sickenesse in his entrailes, and also to runne, or to ryde, or to much traueple after meate breedeth a great disease called pallsie, and much eating of fishe, or milke and wine together, Apocras saith it wil make one lazar.

¶ Of the first part of the body.

Of the foure partes of the body, the head is the first, for in the heade gathereth al superfluities, and euill humours, which thou shalt feele and knowe by these signes folowing. The eyes bene troubled, the bearing is thickned, and the nostrils bene stopped, if thou feele such a disease, take an herbe called wormewood, and seeth it in swete wine tyll the halfe be wasted, than holde it in thy mouth and washe it many times therewith, till thou fele that it doth thee good, and eate white mustard seede powdred with thy meate. And if thou do not thus, thou mayst happen to haue some disease, and specially in thyne eyes, in thy brayne, and in other partes of thy body.

¶ Of the seconde part of the body.

The second part of the body is the bulke, if disease come there, thou shalt know it by these signes folowing: the tongue is
 C. ly. let,

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let, the mouth is salt, bitter, and vnſauerye, the mouth of the ſtomack is ſowze with grieve in al y members. It behoueth thee to eate but lytle, and to vomite, then eate a litte ſuger of roſes with aloes, & take good comforting ſpices, and eate an electuary named Dioniffum, and if thou do not thus, thou mayſt fall in diſeaſe of the ſide, of the reignes, and feuers, and eſpeciallpe of the tongue, whereby thou ſhalt not properly ſpeake, and diuers other maladies. Decoccyon of yſope is good.

¶ Of the thirde part of the body.

The thyed part of the body is the wombe, if it be combrzed with euill humors thou ſhalt know it by theſe ſignes. The belly will ſwell with paine, and ſtiffeneneſſe in the knees going a ſlowe pace, it behoueth to uſe ſome ſubtill & light meates. as is ſayde before with the governing. And if thou doe not thus, there will followe ache in the hyppes, in the mylt, in the backe, and ether toyntes, and in the lyuer wpth ill digeſtion.

¶ Of the fourth part of the body.

The fourth part of the body bene the genitors, if ſuperfluitie and naughtie humours gather in them, thou ſhalt know

It by these signes. The appetite will waxe colde, and rednesse will appeare vpon them, and vpon the share, than must thou take a seede called Apii, with fencel seede, and the roote of mugwort, and of an other called Acham, and Atracies, and with these herbes put the rotes in good whit wine, and drinke a quantitie of it euery morning with a litle water and honey, and eate not much after it. And if thou doe not thus, thou shalt haue payne in the bladder, and lyuer, and shalt not pisse, & shalt haue grieve in the intailles and lunges with breakyng of the stone. Sweet son Alexander, I haue read also the hystories of a myghty king, whiche assembled all the best Philosophers that were in Inde & Grece, and commaunded them to make a medicine so profitable, that he should neede none other for his helth. The Grekes sayde, he that drynketh euery morning twise his mouthfull of warme water, shall haue a good ende, and shall neede none other medicine. The Phisitians of Inde sayde, that it is good to eate euery daye fasting, a quantity of greynes of whyte hony: And me semeth that who so taketh one of these medicines, by reason shall not haue payne in his wombe, nor ought not to feare palseye, nor colic, nor ache in his ioyntes. And who so eateth euery morning sixe drams of clusters of sweete wine grapes, shal not feare the disease

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disease of fletome & it will amend his mind, & clarifie his vnderstanding, & he nedeth not to doubt feuer quartaynes. And who so eateth in the morning a figge with nuttes, and a quantitie of leanes of rue, that daye shall not neede to feare benym.

¶ Of naturall heate.

Most mightie King, I require thee to study by the maner to kepe the naturall heate of thy body, with the moysture thereof, in the which two thynges lyeth the health of thy person: And know thou that the destruction of the body cometh in two things, one is naturall, and the other agaynst nature: and for the contrariety of the complexion of man, and when age surmounteth the bodye, it becometh for to dye, otherwysse vnnaturally by aduventure, as by weapon, or flonnes, or by sicknesse and lacke of helpe, or by benym, and other chaunces.

¶ Of the qualities of meates.

Furthermore it is good that thou know the nature of meates, for some bene grosse, or course, and some be light and subtile. The subtile breedeth thynne bloud, & good, as pure whete, chickens, and newe layde egges, grosse meates

meates ben good for such as bene of hote humours, labourers, fasting, and that sleepe after meales: meane meates breedeth no hote nor superfluous humours, as the flesh of lambs young porke, and other that bene hote and moyete, but such meates chaunge often in roasting to hardenesse, to heate, and drynesse, & they ought to be eaten forth with after the roasting, and be good if they be so taken wyth good spyces: some meates breede malancholy, as beefe, colwes flesh, and al flesh that is course and drye: Other that feede in moyst and waterye, and shadowie places, be moze subtile, better, and holsomest.

¶ Of the nature of Fish.

Fishes that be of small substance, & thynne skynnes, easie of eating, breede in renning waters nigh the sea, be better & lighter than they that breede in the sea or freshe ryvers: But fishe that breedeth in the sea is hol-
somer than freshe river fish. Therefore beware of fishe of great substance, with harde skins for such be commonly venemous.

¶ Of the nature of VVaters.

Thou ought to know that cleere renning waters that be nigh to the cities in pure ground, as small brookes be the best &

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lyghtest : Water that cometh out of stonye
earth where as is to much fumositie is hea-
uie, contagious, and noysome, water of puds-
dles, or fenne full of frogges, Adders, and o-
ther venymous wormes be vnhollesome. The
signes of good water, is to be cleere, lyght, and
of good colour, that lightly doth seeth, and ligh-
ly coole. In suche waters nature delighteth:
salt water of the sea is fumish, and lareth the
wombe, and water of the sea, is hote and hea-
uie, bycause it moueth not, and the sunne is
dayly ouer it, and it breedeth choler, and crea-
seth the mylt and the lunges : the drinking of
waters with a colde stomacke, fasting afoze
dinner, greueth the bodie, and quencheth the
the heate of the stomacke. But drinking of
water after dinner, warmeth the stomacke
and breedeth fleume, & muche of it corrupteth
the meate in the stomacke. Thou oughtest to
drinke colde water in somer, and warme wa-
ter in winter, and not contrarie wyse : for
warme water in somer, molifieth and weake-
neth the stomacke, and wasteth the appetite,
and in winter colde water quencheth the heate
and destroyeth the instruments of the brest, it
noyeth the lyghtes and lunges, and breedeth
many greues.

¶ Of the nature of VVine.

The nature of Wine, that groweth on mountaynes nygh to the sunne, is dryer than that, that groweth on the playne grounde, in moyst places, and shaddowes: Wine is good for aged people, and such as be moyst and slowe, and annoyeth them that be young and hote: and wine warmeth and deliuereth colde and course superfluities. The redder and thicker that wine is, the more it breedeth bloud: but if it be strong and bytter, than is it called the first bloud, and the first nourishing, and hath the nature of drynke and medicine: and often drunke, it noyeth the bodye, and nourisheth it not. And whan wyne is naturally swete, it noyeth the stomacke with swellings and windes, but such wines is commonly swete of complexion, and such as groweth in large fieldes, stretchyng towards the mountaynes and valleies, haning sweete clusters, and ripe, and be not gathered till the myght of the substance of the berry is gone with the moystnesse, & the vyne and the grape be somewhat withered, and thou shalt knowe that wine ought to be of an eager tast, sharpe and pleasaunt, and haue thicke lyes on the bottome of the vessell, and sayre and cleare above, and when thou hast sayre and good wine, drynke temperately thereof, to the ease of thy bodye, as the time requirerh: For it strengthneth the stomacke and the heates of the bodye,
and

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and helpeth digestion, and keepeth from corruption, and rypeth the meate in the members, purifying it, and woꝛketh in them till it be conuinct in good bloude, and nourishyng, and trauallyeth and rayseth the heate of the body temperately, and kepeth a man sure of wicked humours, it gladdeth the heart, and maketh fresh colour in the face, it quickneth the minde, and suppleth the tongue, and destroyeth all melancholy, and maketh a man bolde, and to haue good courage & appetite, and hath many other good properties. But if wyne be outragiouslye taken, manye inconueniences come thereby, it troubleth the braine, the minde, the wittes, the vnderstanding: it maketh the vertue of naturall heate, wilde, and causeth forgetfulnesse: it combzeth the tongue, and weakeneth all the senewes and limmes of the body, it maketh the eyes red & blered, it chaunge the colour, and destroyeth the bodye, and maketh course and naughtie bloude, it marreth digestion, it causeth too many wordes, and too much slepe, it maketh the mouth stinking, it letteth the going, and destroyeth the seede of man, and breedeth the leprosy. Beware therefore that thou drinke not wyne outragiously, but meue and chaunge the nature thereof with reubarbe, which causeth the liuer to liue, & wine wth rubarbe hath many vertues, as is founde playnely in booke of Physicke:

¶ Hew.

Howbeit, Rubarbe and wine be both deadlye benym, if they be outragiouslye taken: And surely all euilles cometh of wyne vniuersallye drunken.

¶ Of goodnesse and harme that cometh of VVine.

Noble Kyng Alexander, forget not to take tart syrops in the moornyng fasting when fleumaticke humours abounde to much, for it is profitable and wasteth them much. Also I meruell that any man may dye or be sicke, that eateth breade of cleane & good wheate, holesome & good flesh, & drinketh good wyne of grapes temperately. And if hee keepe hym fro to much drinking, eating, and trauaile, if sicknesse overcome such a man, he must be healed as a drunken man: that is to witte, he must be washed with warme water, and then set ouer a renning water betweene two greene willowes, and his stomacke anointed with an oylment of sandres, or sandalles, and haue a fumigation of francosence, & other sweete spices, & it wyll doe hym much good. And if any man will forsake wholly the drynking of wine, he ought not to leaue it sodainely at once, but little & little, & to mingle it euery day wyth water more & more, till at last there be nothing but cleere water: & so he may kepe his heath & good complexion.

¶ It.

Thus

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Thus governe thy body if thou wilt live long
and kepe my doctrynes, & consider these things
folowing, wherein nature comforteth greatly.
That is to witte, goodlye pastimes, sight of
great richesse, great reuerence, victorie ouer
enimyes, feeding on good meates, noyse of
minstrelsie, sight of precious garments, often
hearyng of good tydings, speech of wise men,
to enquire of thinges past and to come, and
communication with fayre Gentlewomen.

¶ Of the fourme of Iustice.

O Most discrete King, Iustice cannot be
prayed to much, for it is of merueylous
sharpe nature, lyke to the most glorious
God, and he ordayned it ouer hys Aungels,
ouer hys workes, and ouer all realmes: and
thou ought to keepe iustice, and defende the
wyttes, the ryche, and possessions of thy
subiectes and all theyr workes, for so doth al-
myghtie God, and anye Lorde doing in lyke
case is lyke to God. For by maynteyning of
iustice he foloweth God, and thou ought to fo-
lowe hym in all needefull workes. And this
is the forme of vnderstanding the which God
created, and graunted to his creatures: By
iustice the earth was made, and kings ordai-
ned to keepe and maintayne iustice, for it ma-
keth subiectes make and obediēt, proude
men

men lowly, and kepeth all persons in safe from wronges and damages, and therefore they of Inde say, that the iustice of a good Lorde is better to good subjects, than the plenteousnesse of the earth. And also they saye that the iust & reasonable Lord, is better than the rayne that falleth in the evening. And there was once found witten in a stone in the speeche of Caldaie, that wise kings be brethren hauing neede eche of other, and one may not be without the other: for all the kinges of the worlde be to rule and mayntaine iustice, which is the helth of iustice. Therefore, if thou hast any thing to do, aske counsell, for thou art but one man, & shewe not all the courage to thy counsellors, nor let them not know what is in thy wyl to doe, for if thou shewe thy minde at the beginning, thou shalt be dysprayed: Than attemper thine heart, and thy will, but here counsell first, and manifest not that, that lyeth at thy heart, till thou come to put it in effect. Consider well the counsell of euery man, and which of them hath iudged thy matter and counceled the best for thee, and with the best loue that he hath towarde thee: and when thou hast thus recorded thy counsell, put thy minde in effect without delaye, for the greatest destruction that may come to a King, is to be slow in hys works, & to laxe time. And if so be y a young man of small estate giue thee good counsell, be-
spise

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spise it not, for it is possible that a man may be borne in such constellation, that naturally he shall haue wisdome. Example.

¶ There was vpon a tyme a chyld borne in the partes of Inde, in the house where this chyld was borne, were certayne wisemen lodged, which founde that the sayde chyld was borne vnder such a constellation, planet, and signe that he should be wise, meeke, courteous, amiable, freshe of wytte, and shoulde be loued of Kinges and great Lordes: whiche thing they woulde not shewe to the father, which was a weauer. When the chyld came to age, y^e father & mother set him to theyr occupacion, but he coulde neuer learne for anye beating nor chastisement. At the last, they let him do as he list, and he set his minde to learne sciences, and the maninges of the skies, & of all things aboue nature: also he learned good condicions and maners to the gouernance of Princes, and Kinges. And finallye, by hys wytte and wisdome, he was ruler ouer all the countrey.

An other example.

¶ In the realm of Inde were two children, when one of them came to age, the King sette hym to schoule for to learne science, and all the studies of Inde, and had the best teachers in all the prouinces, for to teache him in all the spæde that coulde be possible, as to a Kinges sonne belonjed. But all the dilligence of hys father

father & other teachers auailed nothing, nor could make him encline neither by his master nor by his nature to learne any science nor art, but onely forging of smithes crafte, whereof the King marueyled, and soze troubled, sent for all the wisest of his realme, and demaunded of them howe it might be that his sonne would learne nothing but onely smithes craft. And they answered that the kinde of the childe was of such complexion, & that he was inclyned to that art, & to none other. Therefore deere sonne Alexander, despise no man of low birth, nor of small stature, if thou see any science or any wisdom in him, and that he haue also good condicions and maners in him, and doth eschewe vices. Such a one so well manered, is worthy to be beloued of Princes and Kinges: And thou ought for to doe nothing without counsell. And I praye thee deere sonne that thou loue hym that loueth truth, and that counsell thy faithfulle, and sometyme contrary to thyne opinion, for such a man is stedfast of courage, faythfull and iust to thee and thy subiectes, and the counsell of such a man, is good to the gouernable of the King and of bys realme. Furthermore, let not thy busynesse that shoulde bee first done be the last. &c. But doe euery thing by counsell & order, for counsell is the flower

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all things to come. It is behouefull therfore
that thou do all thy works, by counsell of se-
crete & saythfull councellers, for thy wise-
dome by y^e counsell of them shal encrease, as
y^e seas encreaseth by y^e riuers & flowes y^e fall
into it. And y^e better thou mayst win by the
might of warriors. It is founde written y^e a
great wise man of Inde wrote letters to his
son in this wise. ¶ My welbeloued son, it is
behouefull that thou beleue counsell in all
thy businesse, for thou art but one man: take
counsell therfore of such as thou knowest
can geue thee good, and aboue all thinges
space not thine enimie, but when thou shalt
shewe thy victorie ouer him, and euer be-
ware of the power of thy enimie. Trust not
in thy owne wisde, nor in the great heyghe
of thine estate, but euer take counsell of o-
ther, which if thou seeke good and profitable,
accept it, and else not. And also I admonish
thee, and counsell thee chiefly that thou ne-
uer make none of thy officers thy liferenant
only, nor geue him thy might, for his coun-
saile maye destroy thee, thy realme, and thy sub-
iects, and seke alwaye to his owne profite,
and thy vndoing: But thou ought to haue
diuers officers, and if thou wilt assaye and
proue anye of them, thou must saue that
thou hast great neede of money. And if thee
counsell thee to take of thy treasure and sel-
els

els for to spende, he loueth thee, and is faithfull vnto thee. And if he counsell thee to take the money of thy subiectes to make them poore, he is corrupt, and hateth thee muche. But if he be such a one that will offer thee his owne goods, and saye, I by the gyfte and grace of God, I haue gottē some goods, I gyue them to thee, such ought to be praysed and loued best, as he which hadde leue to giue hys goods awaye, than the poore subiectes should be tared and destroyed: W^hoe also thy officers, and if thou see any of them doth his office diligently, and more for thine honour than he is committed, thou ought greatly to trust in hym. And if there be any that delighteth in taking of giftes, and gapeth for promotion, and to gather treasure, put not thy trust in hym, for suche a man is lyke a whyle pit without bottome, for the more y^e he hath, y^e more he coueteth to haue: and such a one is the destruction of a realme many wayes. For peraduenture the brenning desire that he hath to get richesse, maye moue him to doe manye euilles, and maye chaunce the procuracion of thy death. If thou perceyue such an officer, lette hym not be far from thy presence, and suffer him not to make treatie wth straunge Lordes nor Princes, nor write no newes to them: And if thou doubt that he doth the contrarpe,

I.ij. change

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chaunge him without anye delaye : for the
courage of manye men be sone chaunged,
and lightly enclined to doe contrary things.
Also deere sonne, thou ought to cherishe the
officer that loueth, and moueth thy subiects
to loue thee, and that putteth his person and
goods to thine honour, and that hath these
properties folowing: that is to witte, that
he be perfite in his limmes for to trauaile in
his office that hee is chosen to: that he be
courteous, lowly, and eloquent, and that his
woorde accorde with his heart, that hee be a
clerke wise and well condicioned, laborous,
and sober of mouth in eating and drinking,
not lecherous, nor player at dice and other
disordinate games, that he be hardy, and see
not hys minde on golde nor silver, nor ether
thyng of the worlde, but that, that belongeth
to the gouernaunce of thee, and the realme:
that he loue the wealth of hys neyghbours,
as of them that be farre: and that hee hate
all wronges, and by iustice yelde euery man
his owne: that he be angry wyth them that
doe iniuries and extortions, & that he greue
no man wrongfully, and that he be perseue-
raunt and stedfast in his purpose which is
behonestfull, that he be without feare and in
good will, that hee knowe the limit of his ex-
cences, and that hee prolong nothing that
may be profitable to the realme, and that
gyueth

gyneth not thy subiectes cause to complaine of him in doing against the common welth: y he be not full of words, nor a great laugh-er, that none be refused coming to his house and that he be dilligent to heare and enquire of newes and tydings, that hee comfort the subiectes, and correcte the y^e wo^rkes, and helpe them in they^r aduersities.

¶ Of Kings Secretaries.

DEare sonne, it becometh to chouse thee a Secretarie for to write, & know thy secrets, he must be a mā of great wis-dome & wel learned, for to vnderstande thy minde: he ought to be trusty and eloquent, and that can speake diuerse languages, for to put thy businesse in godly ordinance, and seemely speache, for as a fayre garment ho-noureth the body of a King, so godly speach arapeth and indueth a letter, & also he must be trusty to hyde and keepe close thy doings, and that he suffer none to come to the place where thy wytynges be, and that none see them. Swete son, such persons ought to be cherished, and well rewarded for they^r ser-uices, and exalte them in suche wyse, that they be alwayes dilligent in thy necessities and needes. For in them is contayned thy glory & honour, or thy lyfe and destruction.

¶ Of

The secrete of secretes.

Of a Kinges Messengers.

Mighty Emperour, the messengers al-
waye sheweth the wisdom of hym
that sendeth them. They be the eyes,
the eares, and the mouth of the? Lorde: he
behoueth for thy messengers or ambassa-
dours, to chouse such as be most sufficient, of
clere vnderstanding, wyse, honourable and
trusty, which loueth thine honour, and ha-
teth thy dishonour, (for in thy Court thou
mayst finde them both :) And if thou finde
such, discover & shewe thy courage to them,
and if thou finde none such or better, finde
one that will trustely beare thy letters, and
bring thee an aunswere of them: and if thou
finde that thy messenger be couetous to doe
his owne profite and to gette giftes, truste
not in hym, but entirely forsake him, and
also make no man thy messenger that will
be dronke, for by suche one it shall be sayde
and knowne that the Lorde is not wise.
And furthermoze, make not thy messenger
of thy greatest officer, and lette hym not be
farre from thee, for it may well be the vndo-
ing of thee, and the realme. And if thou send
messengers by whome any treason come to
thee, I tell thee not the measure of paine that
they ought to suffer, but doe therein as thou
seemest

seemest best.

Of the gouernaunce of the people.

Fayre sonne, thou knowest that thy people & subiects be the house of thy minde, and the treasure wherby thy realme is comforted, for thy realme & subiects bee as an orcharde, wherein be diuers trees bearing fruite, the which trees haue diuers rootes, and seedes for to beare, growe, and multiply the fruite, and be the defence, and durable treasure to thy realme, and of thy myght. It behoueth than, that thy subiects be well gouerned, and that thou take thought and care to that, that is needefull for them, and to beware that no violence nor wronges bee done to them, and after theyr condicions & woutes to order them. Than gyue to them a good officer that intendeth not to theyr binding, but that intendeth to rule them well, iustly, and in quiet. And see that such an officer be wyse, full of good maners, well conditioned, and patient: for if he be not suche a one, wyte thou that the wise men that were good before, will become euill and rebell against thee. Also see that thou haue good and discrete Judges, and that shalbe worshipped to thee, and increase of thy court, and of thy realme: and that the sayde Judges bee not corrupt

The secrete of secretes.

corrupt with giftes and mede, and that they
haue good notariouſ ſcribes, & equall ſolli-
citours and aduocates, that will not take
bribes, as it hapneth ſeledome. Deere ſonne
I praye thee, and admoniſh thee, that thou
put thy ſelfe often in battell, and take often-
tymes the counsell of them of the Courte.
But put thee not with them that onelpe by
enuy and couetous entretch preſumptuouſly
in battayle: and blame not, nor deſpiſe thy
men of warre, but bleſſe ſayze wordes among
them, and often promiſe them giftes and ho-
nours. And in no wiſe put thy ſelfe in bat-
taye till thou be purueyed of all neceſſarye
armes, and other thinges thereto belonging.
And when thou ſeeſt thine enemy, runne ſo-
dainely vpon him, and not ſlowly, and euer
haue good outporders and watchers about
thine hoſt, and lodge thee alwayes as neare
as thou mayſt to hilles, woodes, and waters,
and haue alway more aboundance of bit-
tell than needeth: & about all thinges great
quantity of trumpettes, tabours, and other
myſtrelles: for they giue force, might, and
reioyce them that be with thee, and make
deuiliſhion and feare to thine enemies. And be
not alway armed in one hariffe, but with
diners, and be well ſtozed with Archers &
handegones, and ordayne ſome of thy men
to runne, and other to ſtand ſteadfaſtly in thy
battayles:

battayles : Comfort thy menne with fayre wordes, and gyue them courage, and hearte them to fight. And aboue all thinges deere sone, beware of treason with all thy power, and haue euer good knightes about thee well and swifely horsed, that if chaunce happen that thou must needs flee, that by them thou mayst saue thy person : but if thou see any of thyne enemies flee, hast thee not to chase them, but keepe thy folke alwaye together the most that thou mayst. And if thou wilt assaute castels or townes, haue great quantity of gunnes & artillery for to breake the walles, and puruey thee of euiling morters, & great number of Archers and crossbowes, and doe so that thou mayst take away the water from them of the forresse, And euer keepe sonke of thy enemies for to know theyr doings within : and if thou can not haue it but by battayle, Doe it, for alwaye the last ende of theyr workes ought to bee battayle. And this ought to be done when thou cannot haue them otherwayes, and do all thy workes by councell, and not hastilye.

¶ Of the Physiognomy of people.

Among all other things of this world, I will that thou knowe a noble and merueylous science that is called

B. J.

Physi.

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Physiognomie, by which thou shalt knowe
the nature and condicion of people. And it
was founde by a Philosopher named Phy-
sonomyas, the which sought the qualities
of the nature of creatures. ¶ In the time
of the sayde Physonomyas rayned the most
wyse Whiston Apocras, and because the
same of Physonomyas and his wisdom
was so greatly spredde, the disciples and ser-
uantes of Apocras, took his figure secre-
tly, and bare it to Physonomyas, to heare
howe he woulde iudge and saye by the sayde
figure of Apocras, and bade him saye and
tell the qualitie thereof. When Physono-
myas had well beholden it, he sayde: this
man is a wꝛangler, lecherous, and rude.
This hearing, the disciples of Apocras
they woulde haue slayne Physonomyas, &
sayde to him: Afoole, this is the figure of the
best man of the worlde. When Physeno-
myas saw them thus moued, hee appeased
them the best way that he coulde with sayre
wordes saying: I knowe well that this is
the figure of the wise man Apocras, and I
haue shewed you by Science as I knowe.
When the disciples were come to Apocras,
they tolde him what Whistonomyas had said.
And Apocras sayde, truely Whistonomyas
hath tolde you the truth, & hath left nothing
of my complexion, in the which be all my
vices.

vices. But reason that is in me overcometh
and ruleth the vices of my complexion.

¶ Deare sonne I haue shortly abryged to
thee, the rules of this science of Physionomy,
the which shall informe thee greatly. ¶ If
thou see a man of a sallowe colour, flie his
company, for he is inclyned to the sinne of
lecherie, and to many evils. If thou see a
man that smyleth lightly, and when thou
beholdest him he will looke shamefastely and
will blush in his face, and sigh with teares
in his eyes, if thou blame him for any thing,
surely he feareth thee, & loueth thy persone.
Beware of him as thine enemye, & is tokned
in his face, & of him also that is mishapen.
The best complexion that is, is he that is of
meane colour, with browne eyes and heare,
and his visage betweene white and redde,
with an bright body, with a heade of mete-
ly bignes, and that speaketh not but if neede
be, with a soft voyce, suche a complexion is
good, and such men haue about thee. ¶ If the
heares bee playne and smooth, the man is
courteous & meeke, and his braine is colde.
Harde heare and curled, is a token of follie
and lewdenesse. Suche heare on the breast
and on the belly, betokeneth very ill, as very
good complexion naturally, and is very amo-
rous, and keepeth in his heart the injuries
that hath bene done vnto him. Blacke heare

The secretes of secretes.

betokeneth to loue reason and iustice. Duf-
kische eyes betokeneth folly, and lightye to
be angrie. Graye eyes betokeneth honest,
and louing peace. Eygge eyes betokeneth
to be enuious, vnthamefast, slowe, and vn-
obedient. Eyes meane betweene blacke and
yelowe, is of good vnderstanding, curteous,
and trustie, wyde retching eyes, and a long
face, betokeneth a man malicious, and yll.
Eyes lyke an Asse, alwayes looking downe,
is of harde nature and naught. Wauer-
ing eyes with a long face, betokeneth gyle, run-
ning minde and vntrustie. Redde eyes beto-
keneth, to be strong and of a great courage.
He that hath speckels about hys eyes, white,
blacke, and redde, is the worst of all other
men. thicke beared eye liddes is an yll spea-
ker: he that hath them hanging long to his
eyes, is neyther true nor cleane. He that
hath beare ynough betweene his two browes,
and be thicke and not to long, is of a good
and great vnderstanding. ¶ A slender nosed
man is sone angrie. A long nose hawked
to the mouth, is a token of honest and hardi-
nesse. A snitted nose is a token to bee sone
bered. Wide nostrils in a man, is slowe,
and boyseousnesse, & sone angred. A breade
nose in the middes, is a great speaker, and
a lyer. But the best is he that is meane nei-
ther to wide nor to close. The visage that

is full and flatter, and that is not swollen nor
to bygge, is a token of an yll person, enui-
ous, iniurious, and a wrangler. But he that
hath a meane visage of forme of cheekes and
eyes, neyther to fat, nor to leane, he is trust-
ie, louing, and of great vnderstanding, wise
and full of seruice and witte. ¶ He that hath
a wyde mouth loueth battayle, and is hard-
ie. He that hath thicke lippes is foolish.
And he that hath a wrinkled face, is a lyer,
and careth not of many debates. Hee that
hath a slender face, is of great reason. Hee
that hath a little visage and yelow of colour,
is a deceptuer, drunken, and evil. Full eyes
and smoth cheekes, is some angrie. ¶ Small
eares betokeneth folly, and lecherie. Hee
that hath a small boyce and speaketh thicke,
loueth fighting. He that hath a meane voice
neyther to bigge nor to little, is foolish and
vnrasonable. And he that speaketh to much
with a slender boyce, is not ouer honest, and
of small care. He that hath a feminine voice,
is some angrie, and of euill nature. A soft
boyced man is often angrie and enuious.
He that hath a fayne boyce, is foolish and of
high courage. He that speaketh lightly, ly-
eth often, and is a deceptuer. And hee that
speaketh without mouing of his handes, is
of great wisdom and honestie. ¶ He that
hath a slender necke, is hote, deceptfull, and
foolish.

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foolish. He that hath a great belly, is proud
lecherous, and unwise. He that hath a large
breast, thicke shoulders, and bigge fingers,
is hardie, wise, gentle, and of good witte. He
with a slender backe, agreeth neuer with a-
ny other. He that hath his breast and backe
equall, is a token of honestie. Wye rayled
shoulders, is a token of litle fidelitie, nought
and sharpe. He that hath long armes re-
chyng to the knees, is of great boldnesse,
sadnesse, and liberalitye. Short armes be-
token that he loueth succour, and is foolish.
Long palmed bandes with long fingers, is
ordeyned to learne many sciences and arts,
and specially handle craftes, and be of good
gouernance. Fingers short and thicke, be-
token folly. Short thicke fete and fleshye,
betoken to be folye, and full of inuoy. A
litle light fote, is a mā of smal vnderstanding.
A slender fote sheweth a man to be simple,
and of small knowledge. He that hath a
thicke fote is hardye and foolish. The length
of the legges, & the heeles, betoken strength
of the body. A thicke fleshye knee, is soft and
weake. A man that goeth a great pace, is
willing in all thinges, and to haſty. He is of
a good nature & complexion, that hath soft
flesh and moyſt, meanely smoth and rough,
and that is kindly betwene red and white.
He that hath a smoth countenance, soft
heare

beare and playne, with meane eyes of big-
 nesse, with a well proportioned heade, a good
 necke, and sufficient in length, with shoul-
 ders somewhat lowe, and his legges and
 knees meetely fleshed, his voyce compotent
 cleere, the palmes of his handes and fin-
 gers long and not thicke, and that he laugh
 but litle, and that is no mocker, with a smy-
 ling chere and mery, is of good complexion.
 Howbeit, deere sonne, I commaunde thee
 not to iudge all vpon one signe, but consider
 all the tokens of a man, which most abound
 and sheweth the folly in him, and holde thee
 to the best, and most profitable partie.

¶ Deo gratias.

Thus endeth the abstract of the
 secret of secretes of Aristotle
 Prince of Philosophers.



Here followe certayne reasons of
the great Philosopher Sydrac to the King
Botus, which I haue translated
out of the Bycardes speech,
thinking it necessary
in this sayde
treatise.

How one ought to vtter his speache.

If thou hast anye matter of graunte or
sadnesse of reason, to shewe and declare
before noble and wise audience, tell it
briely, & wisely, with a good bolde courage
and will, and than they will take it heartily,
and will gyue credence to thy wordes, and
alowe thy saying. For wise men will gladly
gyue eare to wise and thort information.
And therefore be not shamelast nor afrayde
to tell the truth. For manye one haue lost
their right by shamelastnesse, and feare of
theyr bitteraunce of wordes, though they
causes were good.

The maner of anger.

Thou oughtest not to be angry though
thy brother or friende shewe thee hea-
uie cheere sometime, for peradventure
he hath some cause, wherefore he can shewe
thee

thee nor other no fayre semblance. And this thou maist cōsider in thy self, for if thou wer angry, thou couldest shew him nor no other good chere or cōtēnānce, & so it is with him. And if thou hast had any wordes with any man, & he shew thee yll cōtēnānce therefore, yet thou ought not to bee angrye with him, for perchaunce he is so lewde or vnwitty of himselfe, that he can doe no better, and yet he wēneth that hee doth well, for euer the lewdest sheweth most anger: for whan a wyse man is angry, he sheweth it not outward by hys reason. A man ought more to feare the anger of a wyse man thā of a foole, for the wyse man can better reuenge his anger than a foole, howbeit, that a fool's anger is often comberous.

¶ To vtter secrets.

In one maner onely thou oughtst to shew thy secretes, that is to witte, to almighty God that knoweth all thing that is to be vnderstande, to his lifetēnānt in earth, and otherwise not. For if thou discouer it to thy friende, and if thy sciende be but lewde, and hath another friende that hee loneth, to whome he telleth thy secrete, and his friend hath another sciende that telleth him the same: & so from one to another, till a great many doe know it, and so thy secrete maye

L. J. come

Precepts of Sydrae,

come out, to thy great shame and rebuke. For whyles thou keepest thy secreete within thee, it is sure : for thou mayst shew thy secreete to such one, that when hee knoweth it, will doe thee some wrong, and for feare that thou hast of him, thou dare not gaine say him least he bewraye thee. And if thou can none otherwise but that thou must utter it by thy folly, and that thy stomacke will swell for to tell it, go out of company, and tell it to thy selfe, as if thou would tell it to another man, and thy heart will cole, and thy stomacke swage. And for any neede that thou hast to discouer it, take heede to whome, but if it be to such one that for any anger that thou dost to him will not rebuke thee with it. And neuer lette thy neyghbour know thy neede, for thereby thou mayst be the lesse set by in places where thou dwellest.

¶ Howe thou oughtest to sport with thy friende.

Loke wisely how thou playest or boudest with thy friend (or other) with thy handes or with thy mouth, for if thou doe him harme, harme maye come to thee: with sportyng with handes, commeth anger and murder, whether it be thy brother or friend, for if thou hurt him, or wounding his

his hande, or cast him downe, or smite hym
otherwise, it shal grieue him, and shame him
in his mind, albeit that he be lyttle & weake,
for eche in himselfe counteth hym strong,
holde, and fierce, and yet he will prayse him
selfe though hee bee a coward and naught.
And if thou mocke him, thou shalt spyte him
to the heart, for he will thinke that thou de-
spisest hym, and that thou reputest hym as
naught. And if thou mocke hym before peo-
ple, thou doest him yet more spite, and hee
shall owe thee yll will, and hate thee deadely:
for of mocking cometh anger and great
hate, though it bee thy Brother or other
friende. But thou oughtest to pastime with
fayre wordes, and to shewe goodly authoritties
and reasons to drawe theyr loue to thee, for
by that passaunce thou mayest come to the
goodnesse, loue, and courtesye of people.

¶ The maner to doubt and trust
thine enemye.

V Vether thyne enemy be strong
or weake, thou oughtest not to
doubt hym so muche, nor trust
so much to him, for hee that is overcome to
day, may be victor to morrowe: and he that
is victor to daye, maye bee ouerthrowne to
morrowe, and he that doubteth none, none
will

Precepts of Sidrac.

will haue doubt of him. To muche doubt
maketh to muche trust, and to muche trust,
maketh to much damage, for he that beareth
doubt alway with him, hath a great burden
and payne. And he that hath trust in him-
selfe, beareth his owne damage, and bys
death, for thou ought to doubt when
time is to doubt, and to trust,
when tyme is to
trust.



The Table to finde out the Chap- ters contayned in thys Booke.

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Of	

The Table.

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